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KEYS TO INDIAN EDUCATION.

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ARIZONA STATE UNIV., TEMPE, COLL. OF EDUCATION

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THE 1962 SUMMER INDIAN EDUCATION WORKSHOP AT ARIZONA STATE UNIVERSITY WAS PLANNED TO PROVIDE AN OPPORTUNITY FOR TEACHERS, COUNSELORS, SCHOOL ADMINISTRATORS, AND OTHERS TO LEARN MORE ABOUT EDUCATING INDIAN YOUTH. EACH PARTICIPANT SELECTED ONE OF THE FOLLOWING PROBLEM AREAS IN INDIAN EDUCATION FOR DEPTH STUDY--(1) TEACHING ENGLISH AS A SECOND LANGUAGE, (2) GUIDANCE AND THE INDIAN CHILD, (3) CULTURAL PROBLEMS IN INDIAN EDUCATION, AND (4) ADMINISTERING THE INDIAN EDUCATION PROGRAM. FOR EACH OF THESE FOUR AREAS, PRINCIPLES OF INDIAN EDUCATION WERE DEVELOPED AND SUMMARIZED, AND SERVE AS THE BODY OF THIS DOCUMENT. (ES)

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THE KEYS

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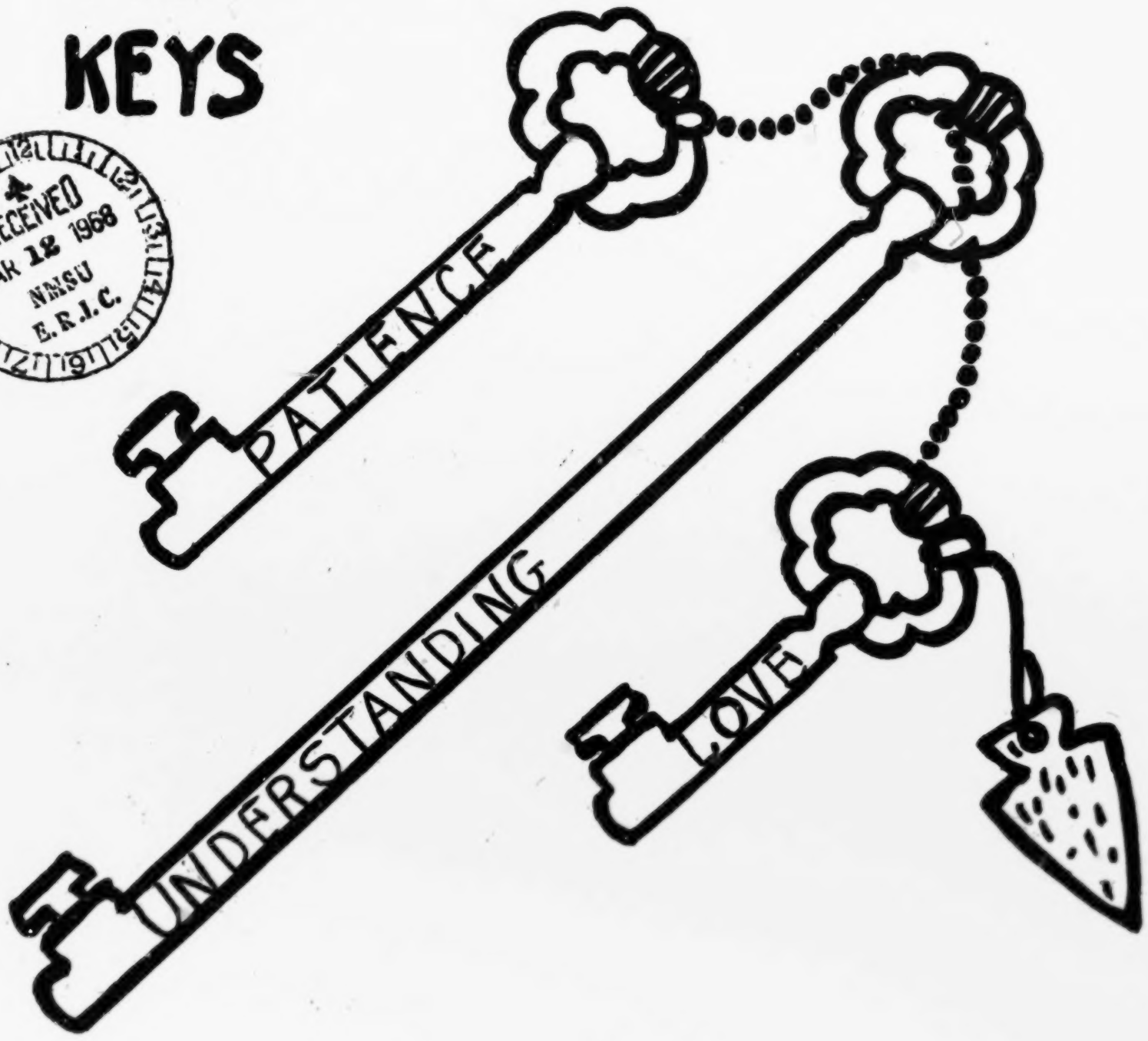

TO

INDIAN EDUCATION

RC002197

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KEYS TO INDIAN EDUCATION

Indian Education Workshop

Second Session Summer School
BE - 522
1962

Indian Education Center

College of Education

Arizona State University

Edited by

Elmer Nix

INTRODUCTION

The 1962 Indian Education Workshop was planned to provide an opportunity for teachers, counselors, school administrators and others interested in the problem of Indian Education to share ideas and experiences in this field, and through reading, study, attending lectures, and participating in small group seminars, to identify and clarify the basic concepts and principles fundamental to effective teaching and guidance of Indian children, and to administration of educational programs for Indians. Each workshop participant was given an opportunity to share ideas and experiences in one or more interest areas. Those who were primarily interested in a better understanding of the Indian child and his cultural heritage, formed a special group to study the effects of cultural difference in teaching. Others studied such problems as teaching English as a second language, guidance and the Indian child, and administering the Indian Education program.

ORGANIZATION OF THE COURSE

The Workshop was held during the second term of the 1962 Summer Session. Half-day sessions were held daily, Monday through Friday, beginning at 7:40 a.m. and continuing until 12 noon. Although there was considerable flexibility, each session generally followed this schedule:

7:40 - 9:00 - - - - Lecture and/or preparation for guest speaker
9:00 - 9:15 - - - - Break
9:15 - 10:30 - - - - Guest speaker and/or panel discussion
10:30 - 10:45 - - - - Break
10:45 - 12:00 - - - - Small group conferences and seminars to develop basic principles in Indian Education.

Many distinguished and outstanding people appeared as lecturers and resource persons during the session. The 9:15 to 10:30 and 10:45 to 12:00 periods during the last week were devoted to group reports in the form of panel discussions. Each group was given ample time to summarize the groups accomplishment. The Principles of Indian Education developed in each problem or interest area were discussed by the panel members and copies of statements of principles made available to all workshop participants.

Each participant selected one of the following problem areas in Indian Education for depth study:

1. Teaching English as a Second Language
2. Guidance and the Indian Child
3. Cultural Problems in Indian Education
4. Administering the Indian Education Program

Four working groups were formed. Some who were interested in more than one area participated in seminars with other groups, however, they were required to designate one problem area as an area of concentration and did make their maximum contribution to the group working in that area.

Individual case studies or written reports were not required. The aim of the workshop was to develop some Principles of Indian Education that would be

useful to teachers, guidance workers and administrators in schools with Indian children. A group process method was used. For example, the group working in the area of Guidance and the Indian child reviewed the available literature, consulted with tribal leaders, guidance specialists, educational specialists, Indian students and other resource persons to determine definite and positive principles of guidance that could be stated and clarified. Other groups worked in a similar manner. The principles of Indian Education that were formulated are given in this manual which we have titled, "The Keys To Indian Education."

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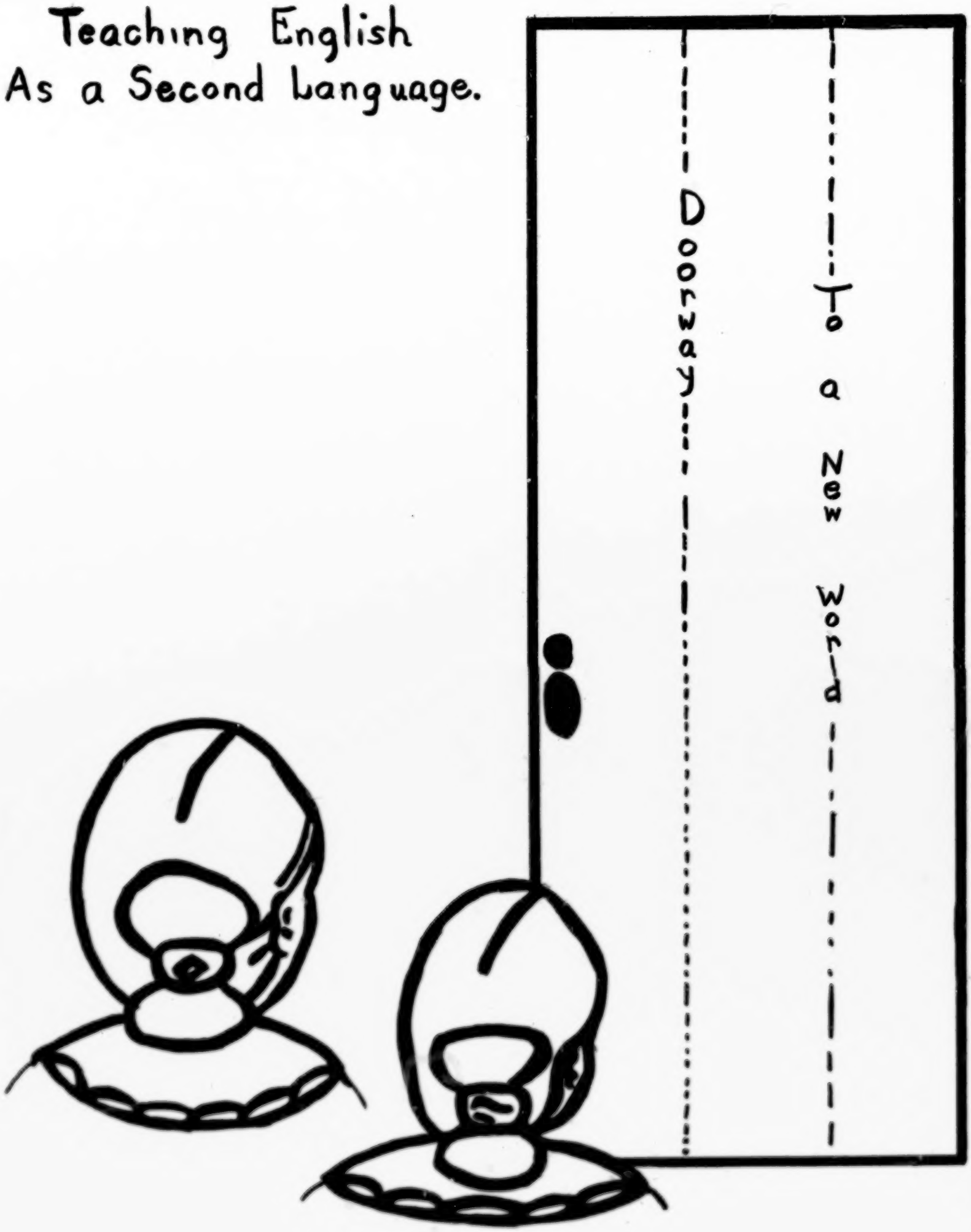
Teaching English
As a Second Language.



PREFACE

The Indian child enters school with a totally different cultural concept to that of his English speaking peer. He speaks and thinks in a primitive language. Therefore it is doubly hard for him to learn a new language because he must master it, not in terms of the old, as we might learn Spanish, but as something entirely apart from it. The three basic Indian dialects are most difficult for the English speaking teacher to learn.

The Indian child will learn English if he finds a need for it. Teachers must promote that need through motivation. One thing in our favor, is the fact that we can make an early start during the developmental stage when the child's speech patterns and habits have not been too deeply established and ingrained. With a fair command of words, writing and spelling will follow at a rapid pace.

To facilitate and accelerate this chain of learning processes is one of the major purposes of the language program. So, with the many handicaps of the teacher in mind, we have attempted to set up a series of principles that will more or less serve as guideposts in an approach to teaching English as a second language.

THE TEACHER OF INDIAN CHILDREN MUST REALIZE THE IMPORTANCE OF HELPING THEM TO DEVELOP A GOOD VOCABULARY

1. Communication is our most important tool, for through it, we give and receive information. Language is developmental because it is based on life's experiences and education. The bilingual child is handicapped because his educational experiences are limited; thus, his educational growth is retarded. He has often communicated in his native tongue and may still think in it. He will need many opportunities for growth. In the four aspects of language, which are: speaking, reading, writing and spelling. His achievement in language is the basis for successful adjustment to school life.

The purposes of the English program include instruction to enable the child to: (1) Interpret what he hears and sees and what goes on about him in terms of intelligent thought, speech and writing. (2) To express his own ideas. (3) To use with ease and assurance the conventional forms of speech appropriate to the situations he encounters. (4) To pronounce words correctly, enunciate clearly, use the cadence and intonation to which American ears are accustomed.

2. The climate of the classroom, to be conducive to learning, must be geared to the characteristics of the Indian child's personality. He must be happy, interested and have stimulating experiences to progress.

Lacking initiative, the Indian child is more comfortable in a group setting with a leader (teacher) to tell him exactly what to do and when to do it. He prefers to be in an atmosphere of sharing.

Sensitive to the criticism of others and fearing ridicule and/or shame, the child may be withdrawn and appear unduly shy. Here, again, working in a group has its advantages.

The Indian child does not readily talk to strangers, so the teacher must make him emotionally safe and secure in the classroom.

Having no value placed on time, he must be made aware of the fact that he is slowly but surely progressing through a day in a happy orderly manner.

Interested only in the here and now, the Indian child must be led into those activities that are meaningful to him day by day.

Having warmth and affection at home, he instinctively seeks warm human relationship at school. The teacher's attitude bridges this gap and the behavior is predetermined. She is as much a part of the favorable climate of the classroom as are the physical aspects of the room.

3. Due to the particular characteristics of the type of culture from which he comes, the goals of the Indian child should be immediate, tangible and geared to his rate of learning so that he may experience a feeling of accomplishment and a sense of belonging.

The achievement levels of these children will doubtless remain below the academic standards attained by his white neighbor due to the language barrier and lack of background. He will progress best in an atmosphere of teacher understanding, friendliness and guidance and in a program of flexible instruction.

4. Only by gaining a broad view of the individual as he functions in all his inter-personal relationships, can we have a starting point toward the teaching of English.

When we truly understand the attitudes and values which motivate the Indian child's behavior, we can make progress in teaching him. This can be done by finding out as much as possible about the tribal customs of the group. Sincere and dedicated interest has solved many "insoluble" problems.

5. Growth in learning the English language is much faster for the Indian child if English is taught parallel to the child's native tongue.

On the reservation, English is used only in dealings with the non-Indians--traders and missionaries who move into the Indian world. The truly bilingual is equally at home and familiar with two languages. Very little primary reading materials deal with experiences that are familiar to Indian children.

The arts,---music, poetry, dance, ceremonials and folklore are still contemporary, wholly alive and vital. Much of this can form a sound basis for literature.

6. Teaching the English language to an Indian child must, of necessity, be a slow, methodical process.

Indian children, properly trained, can do all that a white child can do. In a mental test he is more careful and accurate, but not as quick as his white classmate. He is not inferior intellectually, but he does learn slowly and thus gives an impression of mental deficiency. As the language barrier is decreased, the academic level will increase.

Not only is time an important element in teaching the Indian children to speak well, but patience is equally important. By patience, the teacher will provide many and varied opportunities for the children to practice their second language. An impatient teacher has driven many an Indian child away from speaking English. He has forgotten that he crawled before he walked, that he mispronounced words before he spoke correctly.

7. An Indian child who has been reared in a culture which teaches that children should remain silent when in the presence of elders, should not be expected to respond readily in classroom situations.

Teachers easily criticize Indian children for being different from what is currently "socially acceptable" without understanding the reason for the difference. If the pupil is hesitant about talking, the teacher should try to find out the reason, whether it be cultural background, timidity, lack of English vocabulary or just stubborness. The latter is very seldom the case. More often, it is failure to understand what is expected of him since he has been taught in his home to be "seen and not heard" unless he is directly spoken to.

Indian children differ from non-Indian children, not because they are retarded in maturing, but because of their experiences. Theirs is a very different culture. The Indian child needs to be exposed to experiences, situations, and ideas in school that are basic to the dominant culture.

8. To insure good listening habits, which is a forerunner to speaking, the teacher must build a program around the immediate interests of the children.

The first words learned in any native tongue are acquired by hearing them repeated over and over in connection with meaningful situations. We use the vocabulary we have learned whenever we feel a need for it, to make our wants known, or to express our ideas. So, learning English should be built upon that principle. The phrases that children need to use should be taught immediately. The listening period should be short, due to a limited interest span.

Pronunciation, vowel sounds, consonant sounds and dipthongs are all first learned through imitation. The teacher should set up drills and practices and supervise the transition from controlled drill to meaningful speech.

9. In teaching Indian children English as a second language, the use of abstractions, similes, idiomatic expressions and slang should be avoided.

The Indian child cannot grasp the meaning of expressions with which he has not had actual experiences. A theory, a comparison, an emblem, a visionary notion or idioms are completely foreign to him unless he comes directly in contact with the real object.

An example: The teacher, in trying to motivate a youngster to improve his daily work habits by a good "pep" talk, ended the conversation by saying "Now let's get on the ball and get the work done." The child was more puzzled than ever and began looking all about for the ball to get on.

The teacher needs to fully comprehend the meaning of idioms and the situations in which they can be appropriately used, because many times such language is often grammatically inconsistent or illogical in meaning.

10. Due to the limited background of the Indian child, he must have a longer enrichment period of reading readiness.

Activities and experiences should center in tangible things,---things that can be seen, heard, touched, tasted and smelled. Reading materials should be based on what the child can understand and for which he has a proper concept.

The story or poem about "Baa, Baa, Black Sheep" or "Mary Had a Little Lamb" would more readily motivate Indian children to want to learn than a story or poem about a ten story building in New York or the subways of London.

Actual excursions to the scene of an activity aid the Indian child. Films and pictures are of help. The Indian child is more affected by experience than by verbalization.

11. A child's vocabulary is developed through imitation, practice, response, reinforcement listening, and through use of the language in natural structural and intonation patterns.

The learner must develop accurate habits of hearing and reproducing the English phonetic system with a minimum of interference from his native language. The teacher should know the sounds in the English language that do not exist in the child's native tongue because these are the sounds that are difficult for him. For aural training, the pupil must listen to the instructor, then say the sentence to himself and to classmates. Much help can be given the child if the

teacher speaks distinctly, showing just where the tongue is placed to produce the desired results. The word Mother is often pronounced "mudder". However, with guidance on placing the tongue properly, the child soon learns that he can say "Mother".

12. Sentences and words concerned with action are excellent in teaching the Indian child a second language, providing they are introduced with a controlled vocabulary.

Let's use a true illustration where the teacher was teaching "Close the door." The sentence was made meaningful as long as it was stated in the exact words. A different wording was used, either purposely or by mistake. "Go shut the door," came the command, which baffled the child. Hesitant, he moved toward the door, because the word door was familiar to him. Instead of closing the door, he looked at it for some time, then kicked it good and hard. Feeling very pleased with himself, he returned to his seat, smiling proudly. This kind of thing can be very confusing.

(A) The following initial activities provide a medium for spontaneous speech.

1. Caring for a pet.
2. Planting a garden.
   (Sewing, care, harvesting and eating)
3. Cooking something simple.
4. Working with clay.
5. Simple weaving.
6. Interest centers.
   a. Play center with appropriate toys.
   b. Music center with record player and records.
   c. Library center for picture books.
   d. Health center for mirror, combs and soap.

(B) Follow-up activities to improve his articulation and increase his language ability must progress slowly from the known to the unknown.

1. Experience charts depicting his home life and the activities he participates in with family and friends.
2. Development of right social habits, such as politeness. (Please and thank you).
3. Story telling by the teacher with the children repeating the refrain. These may be aided by using flannel board characters, puppets, colorful pictures from magazines or by the teacher sketching on the easel.
4. Pronunciation helps, such as talking on the telephone, vocabulary and number cards, scrapbooks, pictures in sequence, action singing with the record player.
5. Matching objects and naming them.
6. Counting.
7. Choral reading. The child will respond to the moods of the story, emphasizing expression where needed. Timid children overcome timidity and all will develop a better sense of rhyme and rhythm. Poetry is valuable for practicing pronunciation skills because of the rhyming repetitions.
8. Dramatization. Simple poems are a good start. The child learns co-operation and teamwork, because he can forget his shyness by pretending to be another character. He learns to project his voice and to detect the

rhythm of the language through power, intonation, pauses and stress.

(C) Play fulfills many of the basic needs because it is a means of expression and communication. The term "Play" has many facets, any of which promotes an informal atmosphere for happy conversation. Note the following:

1. Learning handcraft skills. He learns to name and care for equipment. This promotes orderliness and self discipline, something he has never experienced. His senses of touch and smell are quickened and he develops eye and hand co-ordination. He must be encouraged to repeat the things he likes to do, and naturally does well. Out of small beginnings, come interests in the priceless craftwork of his people, --something we must instill in him an interest and appreciation for. The vocabulary acquired covers a wide field. Playing with color, weaving and clay craft, some hammering and sanding will all one day be tools of his trade.

2. Singing is an expressive experience. Group singing is a feeling of sharing. Singing to the end of a song increases attention span. It helps to develop vocabulary and word meaning sense. He must have simple familiar songs about things he does or sees other people do, the things he loves, attitudes he understands. Co-ordinate his ability to think, speak and act by having as many action songs as possible. The important part is to teach him to listen first.

3. Organized games: Games have rules that must be understood and adhered to. In society he must be prepared to abide by rules and follow a leader. (This is foreign to his make-up). Here is a situation for the happy give and take in conversation.

4. Visual Aid materials: Records, film strips and films feature in both story telling and dramatics. This play activity, more than any other, is truly the heart of expression.

13. Tests should be used only to indicate to the teacher the instructional needs of bilingual children and not necessarily to find out how much they know.

It is difficult to test a child just learning to speak English. Only culture-free tests should be used.

A test should use pictures or objects familiar to the student. Since this must be an oral test, directions given with clear enunciation and pronunciation can achieve desired knowledge of how much English the child has actually learned.

For example, we use the doll as the object. The teacher can say, "Touch the doll's hands---dress---hair---eye---etc." "Hold the doll up high." "Put the doll on the floor." "Let the doll stand alone." Most of the children have dolls and a test given in this manner will be a valid test for the teacher who is searching for instructional needs. Teacher observation is a much better gauge than most tests.

14. Indian pupils, having learned the rudiments of the English language in the primary and the elementary grades, should be encouraged to strive for higher levels of communication through the motivating power of pride; pride in racial accomplishment and pride in the development of modern-minded Indian leaders.

It is the task of the English teacher to make known the desirability and advantages to the child of knowing the English language. Success itself will be a powerful reinforcement to further study. The parents will feel a certain pride at the linguistic achievement of their children.

The Indian child must be given a great deal of oral practice so that the correct pronunciation will become fixed in his memory. This oral practice will provide for aural comprehension and will lay the groundwork for reading and writing. Thus, the teacher must formulate formal drill sessions for the sake of practicing certain conversations or pronunciation of phrases or words. Special care should be given to correct sentence structure. Speech patterns will result only if proper sentence formation is known. As adults have learned to do most things by some activity, so the child will become proficient in language only by speaking.

It is the teacher's own responsibility to see that the child hears only correct speech. To master a language, it is not necessary to read it. But it is extremely doubtful whether one can really read the language without first mastering it orally. Practice will make perfect; but it must be perfect practice.

15. If an Indian child cannot imitate the speech sounds he hears, the teacher must search carefully for the cause of failure with special regard to the use the child makes of his speech organs.

Indian children, like any other children, are physically capable of reproducing all the English sounds. Every language, it is true, has its own peculiar sounds. But with a little care the teacher can hear when the child is substituting a similar sound from his own language for a comparable English sound. By working together in front of a mirror, both teacher and student can helpfully observe each other. Failure to eliminate faulty pronunciation and enunciation as soon as it is observed will easily result in speech delivery that is permanently poor.

16. Abundant use of oral work stimulates the child's confidence and enables the teacher to keep track of the child's thinking processes.

The confidence gained from learning a language properly has far reaching social and cultural consequences which facilitate the students'eventual adjustment to the dominant society about him. Someone has said that one does not really understand an idea unless he can put it into words. The teacher has the responsibility of teaching Indian children the exact meaning of idiomatic expressions. Anyone who has studied a language other than his own, readily realizes how difficult it is to translate an idiom from one language to another. It is essential that the Indian child be thoroughly instructed in the exact meaning of language patterns proper to English. And here, both similarities and contrasts must be displayed that the Indian child appreciate both English and his native tongue.

17. The teacher of Indian children must provide numerous opportunities for repetition and drill in the English language.

The children will glady respond in choral and individual responses if the teacher makes speech exercises meaningful and useful. Conversation about everyday life about situations which the child understands will encourage his use of English. Many mental blocks are formed in the Indian child because much of the culture in which he finds himself is unfamiliar to him. It is imperative that the teacher endeavor to use those situations known to the child if his knowledge of the English language is to progress. He will soon experience the pleasure of accomplishment, and be motivated by encouragement from the teacher.

Cultural Problems In Indian Education

Meeting of the old and new through understanding

PREFACE

The state of Arizona has shown a concern for the education of the Indian children within its state confines. By passage of two Federal laws, Public Law #815 and #874--one covering the cost of the buildings and facilities, the other covering the cost of educating Indian children, more Indian children are attending public schools. The school program heretofore has followed a sterile path--making little contact with the tribal experience or the actual reservation environment of the Indian child. A school program is only valid when it satisfies the needs of the people being educated. It is up to the educators to discern and perceive these needs. As David Reisman says, "to perceive something is what you are going to do about it."

The educational philosophy of the state of Arizona comes from a total of principles by which men live and from the interacting social policy which guides them. Our social policy is Democracy. Democratic living can be achieved by democratic participation. Each individual is unique and capable of some contribution. As each individual realizes and exercises his own worth, society will benefit, and the good of the whole is manifest. Schools are the tools of society whereby we as educators help the child to make the adjustments to a complex and changing society. We have mobility and an interdependence of peoples. We have a great need to accept, associate, and work together. The principles of Education should be concerned with problem solving, adjustment to change, opportunity for self-expression and creativity, and an understanding of the interdependence of peoples. Since the above "freedoms" are assured under the Arizona State Constitution there should be no problem involved as to the education of the Indian child. Yet, it is in the cultural differences that we find our area of difficulty.

Cultural differences are manifest in attitudes, ideals and beliefs deeply ensconced in the language, culture and experience background which nourish the retardation of any minority group. In our drive for a "one world" we are deeply concerned with the dignity of man. Whatever the slant of his eye or the shape of his nose, he is a human being -- one of the great brotherhood of man. Common understandings between men of different cultures are very broad. They are often obscured by language and the external trappings of custom, yet the common humanity is evident.

Culture is the man-made part of one's environment. It is socially transmitted to others within the group. It is fed and nourished on ritual, mores, precedent and tradition. It is composed of many elements that are easily discernable and recognized. Food, clothing, arts and crafts, housing, mythology, religion, social and political systems and languages are constituents of culture, generally observed. But there is more to culture than meets the eye. In this area, values are the intangibles.

The behavior patterns, the idealogies, attitudes, and codes by which a society lives determine the values which dictate moral judgments. Educators recognize that a child's linguistic ability and his vocabulary are rooted in a whole set of cultural values. Culture is bound up with language. An alien cultural background does not denote inferiority or retardation. It means differences -- differences in attitudes and VALUES. Hence, in the forgoing exploration of our project, Cultural Problems in Teaching Indians, we ask the reader to bear in mind that our problems are derived from the differences. Cultural differences make the DIFFERENCE.

All children have essentially the same fundamentals of behavior. Indian children have grown up in a different cultural background with a different set of mores, a different set of beliefs, a different set of idealogies and a different system of values. The psychological concept of imitation is manifest in all children. Each generation imitates the last. Hence we choose to segregate in the field of Indian education in order that we may perpetuate Indian culture to the extent the Indian himself may feel on a par with his fellow men.

This panel is indebted to the instructor, Mr. Elmer Nix, for his adroit presentation of such complex body of knowledge as is entailed in this course, Indian Education BE 522. The bibliography he supplied showed wide range of context and much reading on his part. His choice of resource people, consultants, and experts in the field who shared their views with us, served to reinforce our learnings.

Here words cannot express an appreciation but perhaps we may be able to repay in action. For through our new knowledges, learnings, and mutual exchanges, we hope to carry on in our own situations, a more functional approach to the problem. Many issues have been clarified and our thinking has been directed towards a more positively oriented goal.

The concensus of opinion in the group points with decided distaste to the use of the word "retard" when referring to Indian children whose scholastic level seems to lag. Doubtless, this is just a matter of semantics, but the conotation is that the Indian child is deficient mentally. This is definitely not the case. Indian children have been denied, deprived and removed from the interacting relationships of a dominant culture. We seek a word that will remove this stigma, and, since it is a matter for general concern, educators must request the assistance of others. Words like "exceptional", "disadvantaged" and "culturally deprived", are good, but not good enough to sell the image.

A few general principles that seem pertinent to the area of cultural problems in Indian Education are herein submitted. We well realize the scope of the field and, even though we have failed to produce any sort of prognosis, we do subscribe in essence to the things to which we have been exposed. We would like to point out that Indian cultures per se are in a stage of transition, presently, at the reservation level. Changes are taking place within the culture that will certainly result in a change of values. Until this state of flux settles -- until there can be mutual exchange and equal participation in all areas -- we, as educators, must continue to express empathy -- offer friendship and show our concern for the Indian child we are to teach.

CULTURAL PROBLEMS IN TEACHING INDIAN CHILDREN

A study of the underlying causes of the present problems in Indian Education reveals the existence of entangled attitudes and theories as well as visual signs of a social-economic stalemate. Definite attitudes exist among Indians which are important factors to be considered in seeking the change of a lifeway or mere rehabilitation. These attitudes differ among tribes; some are the result of a state of dependency under the paternalistic hand of the federal government while some have been created by the press, agitators and writers. It is a unique paradox that the propagation of sentiments spread to help Indians, has also fostered and created attitudes that are baffling obstacles in the way of Indian rehabilitation.

A condition basic to an understanding of the present problems in Indian Education is the persistence of tribal concepts pertaining to (1) time and leisure (time is eternal -- leisure current), (2) personal relationships, (I am my brother's keeper), (3) property rights and ownership, (mostly through the matrilineal line), (4) co-operation over competition, (everyone knows really who is best), (5) tendency toward articulation as against reticence (Anglos are always talking, and do they say anything), (6) saving for the future, instead of sharing in the present, (non_indians are self-centered and stingy), (7) habituation to a rigorous work schedule (never being able to relax and dream), (8) anger as against placidity, (to give vent to anger is demeaning), (9) Anglo's inability to live in harmony with Nature, (Anglos must try to harness the wind, and channel the lightning), (10) scientific explanation for the cosmic forces, (when everyone knows the gods are at work), (11) emphasis on Youth (no respect for the aged; wisdom comes with age), (12) slaves to the clock (the sun is ever in the sky), (13) recognized stigmata (all babies, both ligitimate and illigitimate, are welcomed), (14) status of the individual (no ego involvements -- rather a studied drive for anonymity), and (15) the great stress placed on abstract values (a shovel is better for earning bread than education).

These concepts persist in spite of Anglo insistence that the Indian change his lifeway or adjust to the dominant culture. The basic co-operative idealism and social structure of Indian societies have been impinged upon by the individualism of Anglo society to the extent that conflict is developing. This conflict in attitudes has resulted in the breakdown of the social organization of Indian life. In the older cultural patterns of most tribes, tribal organizations existed through which Indians managed their own affairs most effectively. These organizations are now often considered stumbling blocks in the pathway of assimilation of Indians. Deprived of their functional uses, the tribal organizations disintegrated as the older leaders died, because the young men were no longer trained in tribal activities.

Closely related to the disintegration of tribal organizations came the tribal occupations. Land based economy was not deemed feasible. Tribal occupations were peculiar to each particular tribe.

Parallel with the breaking of Indian organizations and occupations, has come the disintegration of Indian family life. For many centuries, Indians had lived in groups and developed a strong primary tribal pattern of family relationships which varied tribal-wise, but which was so well organized, that an individual had a place in the group, even though his own immediate biological ties were broken. The individual was ever subservient to the group. Complete solidarity is ever present in social and economic aspects of Indian life.

Along with the process of Indian assimilation, is the discontinuance of the tribal idiom, native foods, articles of dress and a lessening of the mores in general. Land alienation (either taking the land out of use or taking the Indian away from the land), lack of academic and vocational training, and apathy to participation in communal affairs, fostered an unstable economic condition and sanctioned a resistance to cultural change. Inasmuch as Indian society is adult conditioned, the young people, after being educated, must either return to their homes and accept the ways of their people, or leave and interact in the environment of the dominant culture. The ideal of making over the living habits of Indians by means of educating the children in new ways of living in better environments, certainly has not been borne out by experience.

Now that many Indian children are attending public schools, we need to have the active interest and participation of the Indian parents. The moral support, the prestige, the strength and security a parent can give his child is of the utmost importance, not only to the learner, but to the educator. While we strive to understand the cultural background for better understanding of the Indian child in learning situations, we must invite and encourage the cooperation of the Indian parent.

One premise in a democratic lifeway, is that the individual is unique and of surpassing worth. It is necessary to consider all facets of human growth and development, intellectual, physical and emotional -- in Indian Education we must admit one more facet -- the cultural background -- if we are to educate for the development of the whole child to his optimum potential. The Indian child is most secure and will achieve his potential in an environment that is indigenous of his own culture. As educators, we must seek to identify factors of cultural differences, segregate in order to perpetuate Indian culture, recognize differences, and seek similarities, we must provide opportunities for mutual exchange. We must explore ways to change or make the school curriculum more flexible in order that the learner may more easily adjust. We must find ways to increase parental participation and understanding, improve teacher preparation and understanding, be patient and tolerant, and express empathy and give LOVE.

1. PARENTAL PARTICIPATION IN SCHOOL AFFAIRS IS AS IMPORTANT AND BENEFICIAL TO THE CHILD AS IT IS TO THE SCHOOL.

Credit the fact that Indian parents, in sending their children to school, are amenable to Anglo culture. This initial step on the part of the Indian parent indicates an awareness of Indians' inadequacy to cope with the dominant culture.

Linguistically, he is not sufficiently fluent for satisfactory communication -- oral or written.

Socially, he is not sure of himself, or the conventional deportment expected of him.

Politically, he is not proficient enough in the codes of civic duty or desired legislation to attain status.

Religiously, his dogma and rituals do not seem to fit, confirm or coincide with the theology of the alien culture. In short, there exists differences in the idiom, the ideologies, the mores, and the value systems.

Mutual interest in the child will provide a common level for action.

2. A TEACHER OF INDIAN CHILDREN SHOULD IDENTIFY THE CULTURAL DIFFERENCES, SEEK SIMILARITIES, AND RECONCILE THE DIFFERENCES.

After defining and identifying cultural differences of Indian children, the educator should study these differences with a view to finding the concepts that might be alike and the value levels that might be significantly similar. The teacher should be familiar with the areas of difference, but build on the similarities. Once a mutual interchange of ideas begins to take place, the differences will be easier to reconcile.

The educator who is happily committed to a career in teaching, relies upon interactions with members of the class for satisfaction of social and emotional needs. This is applicable to both teachers and pupils. The climate of the classroom should be conducive to learning. A feeling of empathy sets the tone. Differences can be reconciled amicably and to the satisfaction of all concerned. Differences must be acknowledged, accepted and tolerated.

3. TEACHERS OF INDIAN CHILDREN SHOULD BE COGNIZANT OF THE FACT THAT IN THE SOCIAL ORGANIZATIONS OF INDIAN SOCIETY, THE CHILD'S SECURITY IS PROVIDED THRU FAMILY SOLIDARITY OR EXTENDED FAMILY GROUPS.

Orphaned Indian children have many mothers and fathers -- aunts and uncles and clan relatives -- hence the loss of a biological parent or parents tends to be less traumatic. In a family circle of many parental surrogates, the child is able to become more self-reliant. There is no tying to the proverbial apron strings. It follows that the more one can learn of the child's home situation, the family pattern, and acceptable mores of the community, the better he will be able to understand the child. The role of each member in the Indian family is well defined and functional. In matrilineal, the grandmother plays a dominant role -- especially in designated situations. In others, the maternal uncle is the important figure.

No matter the familial pattern, there is always a bond of love between all members in the Indian family. Emotional stability is constant. Indian parents do not always entertain as high an ambition level for their children as do parents in Anglo society, yet, as acculturation takes place, aspirations will conform to another pattern and values will change. Inasmuch as productivity and consumption are on the same par in the Indian household, there is a need for complete cooperation. Each member belongs to the group; working, playing, and sharing together; and is cooperative to the nth degree. This type of close-knit relationship will not respond to motivation based on competition.

It is in the area of adjustment to change, that the Indian child experiences the most trauma. The educator is the person in charge of the classroom and will be held responsible for the rapport, rate of progress, pursuit of knowledge and happiness at the classroom level. Once the educator becomes familiar with the family pattern within the culture, he will be in a better position to interact with the Indian child.

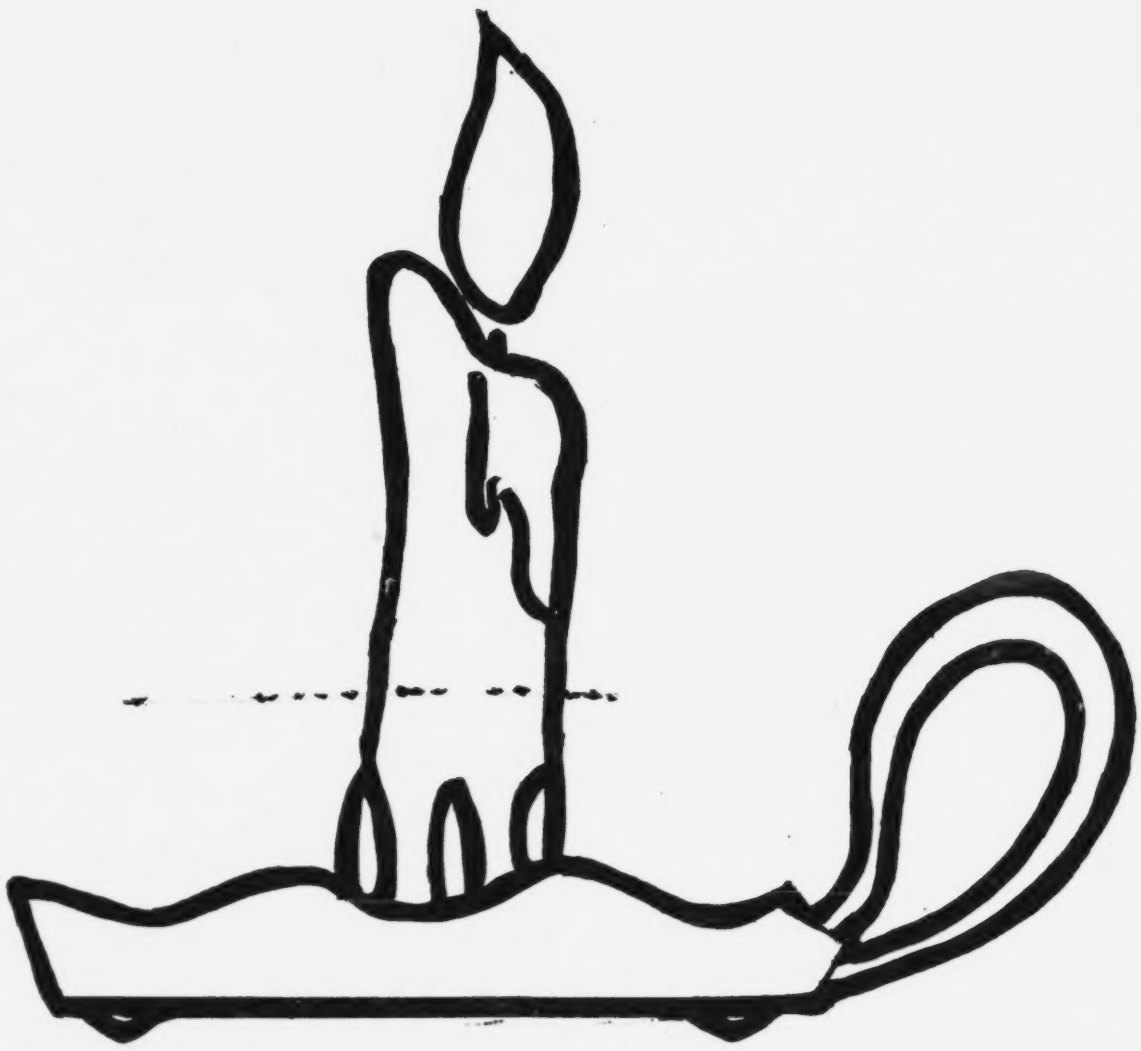
4. ANY CONTROLLED LEARNING SITUATION LENDS ITSELF TO THE EXCHANGE OF IDEAS, TOOLS OR FUNCTIONS

Opportunity for mutual exchange should be provided in the classroom. In so doing, the teacher builds up an appreciation within the group for things Indian and simultaneously helps the Indian child develop an appreciation for his own culture. For too long we have been lax in this aspect. We should try to sell the Indian his own culture. If the proving ground is sufficiently charged and the climate comfortably set, one should anticipate the fundamental elements for leadership. Leadership evolves. It is not planted. Once discovered, it should be permitted natural growth. There exists a great need for Indian leaders -- especially those who are fluent in both the native Indian language and English. Indian leaders should be able to interact within both Indian and non-Indian societies. They should be at home in both cultures.

Just as the learning situation provides for mutual exchange, so must it provide many types of media for the proving of an individual's own unique talents. It should encourage original expressions in many media and allow for freedom of self-expression. A desirable learning environment necessitates a flexible curriculum. The Indian child is wholly capable of conceiving new ideas and originating new practices.

Pupils in a classroom vary in many respects. These pupils will stimulate teacher behaviors. Most teachers respond to pupils as human beings. When dealing in human content, there must be a means of communication -- verbalwise, actionwise and in areas of mutual agreement or exchange. To live comfortable with themselves, most human beings need to give and to receive affection, approval from age-mates, and maintain self-respect. When people are able to interact in a give-and-take situation, a mutual respect and feeling of well-being is evident. Too often, the Indian child is on the receiving end only. He has much to give, and will give willingly with no strings attached if given an opportunity. Let's give him a chance to give. He has something worthwhile to give and expects to receive something that is equal in return.

GUIDANCE
AND THE INDIAN CHILD



"Better to light one little candle---"

GUIDANCE AND THE INDIAN CHILD COMMITTEE

PREFACE

Guidance may be defined as a series of services, not ordinarily provided in the classroom, in the nature of ways and means of individual analysis.

Guidance and counseling services were created for the simple reason that our awareness of the range and depth of individual differences among students made it necessary. It is quite unthinkable that the same type of education would be beneficial to all students.

Guidance attempts to provide better adjustments for the student in educational, social-personal, and vocational matters.

Guidance instructors should take into consideration the range of individual differences and the fact that all students differ. It is the responsibility of the guidance person to determine how each student differs. The Indian student differs more from the average than any other group unless it is another Indian. The guidance person must develop the information necessary to determine the individual differences, make the student aware of his problems, and then help him with them.

Some of the tools or means which may be used by guidance people are as follows:

Test results
Anecdotal records
Results of interviews
Autobiographies
Other personal documents
Results of observation
Rating scales
Results of case conferences
Personal data records
School marks and attendance

Listed on the following pages are the principles we, as a committee, feel should be established in an effective guidance program.

1. INDIAN CHILDREN DO NOT DIFFER FROM NON-INDIAN YOUNGSTERS IN ANY OF THE FUNDAMENTALS OF BEHAVIOR

The standards of conduct of all children will at first conform to those of their fathers and mothers. Teachers should be aware of this from the first day of the school year.

Time spent in seeking to understand those with whom one must work is usually well invested. It will help to avoid misunderstanding if one respects the life patterns of others, which are as integral a part of their cultural patterns as one's own habits are of one's own social group. Many disciplinary difficulties in the classroom disappear when the teacher understands that apparent disobedience is frequently a different manner of reacting to a common situation. Apparent discourtesies often will turn into demonstrations of respect--in the manner of another culture. Indian children will be found to be even more desirous of getting on with teachers than a similar number of non-Indian children.

2. THE INDIVIDUAL INDIAN CHILD'S PERSONALITY IS THE RESULT OF A UNIQUE COMBINATION OF HEREDITARY, DOMESTIC, AND CULTURAL INFLUENCES.

It is a fact of ordinary experience that some types of personality are much more common in one Indian tribe than in another. Socialization tends to give each maturing individual the habits and thought-ways of the members of his tribe.

On the basis of experience, it is safer to say that any given Indian, of a certain tribe, will respond to some circumstances in a manner that is characteristically distinct from what might be expected from a non-Indian. This is not to say either that the item under discussion is true of every Arizona Indian child or that it is not manifested by children of other races. Nevertheless, such discussions will help in understanding and predicting the behavior of Indian children, for the things to be discussed are applicable to a great number of instances.

3. INDIAN TRIBES HAVE DEVELOPED THEIR PRACTICES AND BELIEFS IN THE SAME TRIAL-AND-ERROR MANNER THAT ALL OTHER RACES HAVE.

The Indian is as sure as a non-Indian that his habits are right. American Indians differ in their beliefs from tribe to tribe even more than they do from white beliefs. One tribe of Indians may be intolerate of other Indian groups whose beliefs differ widely from their own tribal practices. For example, the native marriage ceremonies of the Navajo and Hopi differ widely. The sacred bird of the Apache may become a source of food for the Pimas, or its plumage may be used by another tribe for personal adornment. These differences may make for misunderstandings between Indian groups just as much as the differences between non-Indian and Indian beliefs may handicap the teacher in dealing intelligently with her Indian students.

The teacher of Indian children should recognize that his or her belief about such things as right and wrong, death, success in personal achievement, supernatural control of natural phenomena, illness, and other values in our culture are different from the beliefs and values held by Indians. As has been stated, different tribes in Arizona have different beliefs regarding such matters. People in the same tribe differ greatly among themselves in some things they believe. This is not a strange fact. Non-Indians have differences of beliefs among themselves. We are tolerant of such differences, within limits, when they do not interfere with our own peace of mind. In the United States, which is often called the melting pot of white cultures, we have a veritable Babel of religious faiths. We have learned to live with, work with, and respect people who are different. Teachers of Indian children must do the same for the beliefs of their students.

4. THE INDIAN TRIBES ARE NO LONGER CULTURALLY HOMOGENOUS AND, FOR THIS REASON, BEHAVIOR IS NOT PREDICTABLE ON THE BASIS OF A KNOWLEDGE OF TRUE ABORIGINAL PATTERNS

Whoever has observed the behavior of an Indian in possession of cash knows that, in most instances, the Indian will spend most of his money at one time at the trading post, at a fiesta, or in town. For him, money's essential value seems to lie in its conversion into pleasure and being able to satisfy immediate needs. It usually provides prestige only in the form of a particularly beautiful saddle, a car, a radio, a television set, or a sewing machine. It is seldom accumulated. Money gives him the gratification of meeting his present needs. After urgent needs have been satisfied, money is used chiefly to obtain the sort of pleasure specific to old Indian culture--wholehearted and complete relaxation after the tension of work.

The Navajo tribe is the largest tribe in Arizona. Some Navajos do have a great drive to get rich. Much of this is due to influence by our own culture. Most Navajos, however, seem to be interested only in meeting immediate needs. This, to many white teachers, makes them seem utterly without ambition. Navajos will sometimes say, "All we want is enough to eat for ourselves and our families." What is not said but is often implied by context or in other ways is that life is so dangerous and terrible and so many things can happen to people that anyone is foolish to ask for more than immediate security. Hence, for most members of the tribe, the dominant drive is for moderate material well-being.

Possessions, for many Indians, are valued both as providing security and as affording opportunities for mild ostentation. To them, the attainment of riches is not the chief aim of life.

5. INDIVIDUAL INDIANS HAVE DONE VERY WELL IN THE AMERICAN EDUCATIONAL SYSTEM BY COMMITTING THEMSELVES TO LEARNING THE DOMINANT AMERICAN CULTURE AND LIVING IN IT.

The number, although increasing, is not as large as it should be and gives evidence of the great holding power of many of the traditional Indian cultures upon their members, even in the face of pressure and temptation to seek the advantages of American culture and the responsibilities of complete citizenship.

The schools of America do not always furnish the type of education that will allow American Indian children to become first class citizens. They are growing up to be people of two cultures. There is often a conflict between teachings at home and school. They must make their own combination or synthesis of the two contrasting cultures and the two kinds of education.

6. BECAUSE OF CULTURAL DIFFERENCES BETWEEN INDIAN GROUPS, THEY SHOULD NOT BE THOUGHT OF AS FORMING A SINGLE GROUP.

Arizona's Indian tribes may differ from each other even more than Americans differ from the Chinese or Russians. An Apache, for example, has the same difficulty understanding the behavior of a Pima or a Hualapai as does the average non-Indian.

It is interesting to note that the Navajo, though they have lived as neighbors of the Hopi for more than 400 years and have many of the overt patterns of Hopi culture are, nevertheless, very different in their basic cultural assumptions and outlook. The world of social reality and characteristics of the Navajo, reflected in their language, is no more like that of the Hopi than it is like our own.

Indians of today recognize, in theory at least, the value of education, modern medicine, and the American economic system. This recognition has not reached the stage, except in a few individual cases, where the desire for education will overcome all obstacles for its attainment. The medicine man is still a powerful force in some tribes. The American economic system --- thrift, saving, private property concepts, capital investment,--- make little if any sense to many Arizona Indians.

The Colorado River Indians, where the head of the family is the father, have had little difficulty in accepting the family structure of non-Indian culture. Among the Navajo and Hopi families, where large areas of authority rest in the hands of the mother, the transition to our concept of family life has been slow. Community property laws, such as we have in Arizona, are difficult for the people of these two tribes to understand. There is an absence of the concept of joint property between husband and wife with these people. Adjustment to white expectations of duties and obligations toward kinsmen is more nearly realized in the Northern and Eastern tribes of Arizona.

7. THE AMERICAN INDIAN HAS THE SAME INNATE EQUIPMENT FOR LEARNING AS THE NON-INDIAN

Research has shown that there is no significant difference in native ability among races. But in those Indian Tribes which have preserved their traditional cultures to some extent, there is limited motivation of children for a high level of performance in schools and colleges.

In a study by Thomas A. Garth, December, 1931, the problem was studied to ascertain whether or not there are racial differences in native traits of Whites

and Indians. The Thorndike Handwriting Scale was used. Garth concluded (1) The full-bloods are somewhat better in legibility than the mixed-bloods, and the Whites are best of all. (2) The Indians are no more nor less speedy than the Whites. (3) The greatest factor in influencing score in legibility and speed for the Indians is school grade. Age has little significance, and degree of White blood practically no significance. (4) With proper training Indians may compare well with Whites in handwriting.

It seems apparent that the inconsistent and contradictory findings of the research studies in the field of bilingualism might be that the studies were too narrow and lacked a firm foundation of diagnosis.

Havighurst and Hilkevitch, in October, 1944, found that American Indian children from several different tribes do as well as white children on a performance test of intelligence.

A performance test of intelligence would be more valuable for educational placement and guidance of Indian children in the Southwest than an intelligence test which required much use of the English language.

8. INDIAN PARENTS MUST REALIZE THAT CHILDREN ARE NOT MATURE ENOUGH TO MAKE ALL DECISIONS OF AN EDUCATIONAL NATURE.

Parents of Indian children must take over the decisions of future plans for their early educational endeavors. The family has traditionally held this responsibility and in early times performed this function well. This means that the parents must insist that each of their children get all of the education that his particular abilities and talents will permit.

Parents must make going to school the most important thing in the child's life. School attendance should take priority over fairs, social activities, and family pleasure.

Parents must encourage their children to perform well in school and should show a real pride in their children's school achievements. Drop-outs should be frowned upon.

Parents must stand behind their schools and teachers and not permit the children to attain an indifferent attitude in school. The Indian child needs parental guidance in making important decisions. In several cases, the parents may feel that they are not qualified to make these decisions. They, too, may need help from the teacher or guidance worker.

9. THE INDIAN YOUTH WILL SUFFER SERIOUS EDUCATIONAL HANDICAPS IF THEY DO NOT LEARN TO SPEAK AND THINK IN ENGLISH

Hildegard Thompson, Chief Branch of Education, Bureau of Indian Affairs, Washington, D.C. states this principle in her address before the Fourth Annual Conference on Navajo Education, 1961, at the University of New Mexico, when she says, "Navajo youth, without question, will suffer serious educational handicaps

if they do not learn to think in English. The ability to think in English is the key to their educational success -- and educational success is the master key to Navajo advancement. Unless we put this master key in the hands of each and every Navajo child of this generation, not only will he, as an individual suffer, but future generations of Navajos will also suffer immeasurably.

I know you are thinking -- why this generation? Education has been the key to advancement of all people; it has always been the key to Navajo advancement. And, that is true -- education has been the key to Navajo advancement, but Navajos have never before had so many doors of opportunity closed to them today because of lack of education and inability to use the English language fluently."

Four facts were listed in her talk which shows the need for the above:

Fact No. 1

It is estimated that right now only 5% of the employment doors are doors leading to laboring type jobs.

Fact No. 2

In the 1970's and 1980's the opportunity for employment will be largely in the professional, the technical, the highly skilled, and the service occupations.

Fact No. 3

The median educational level for the national population 25 years and over is now estimated to be eleventh grade. By comparison, Indian populations are about half as well educated.

Fact No. 4

The percentage of the national population currently enrolled in college is 2%. The percentage of Indian population in college by comparison is 1/2 to 1%, while that of the Navajo tribe is 1/5 of 1%.

10. SELF-EXPRESSION IS A BASIC NEED FOR THE INDIAN CHILD AS WELL AS ALL HUMAN BEINGS.

There is an inherent and individual design for growth in every child. He must be given time, materials, facilities, and encouragement for reacting to the environment in his own characteristic manner -- in creative arts and in pursuing interests whether intellectual, esthetic, mechanical or athletic in nature. He also needs guidance, which is helping the Indian child reach his own long-range goals in ways that will not interfere with others in attaining their goals. This means helping to see which of his desires are in conflict with each other and how to subordinate the more transient ones of lesser importance to the greater, more permanent ones, or develop a sense of values. In this area, self-discipline is inherent. Means of communication are necessary and essential if we are to obtain any degree of self-expression.

11. A MAJOR DIFFERENCE IN THE LEARNING ABILITIES OF THE ANGLO-AMERICAN AND THE INDIAN CHILD LIES IN THEIR CULTURAL VALUES AND BELIEFS.

As late as 1924 one author stated that the extent to which a child from one of the minority groups would be able to achieve well in comparison with Anglo children would depend upon the amount of Anglo blood which flowed in his veins. Recent research has dispelled this and these differences that exist between cultural groups can no longer be attributed to innate intelligence.

Robert J. Havighurst in his study of American Indians as reported in The Annals of the American Academy of Political and Social Science, May, 1958, states "The conclusion which is drawn by most social scientists from the data on Indian cultures and Indian intelligence is that the American Indians of today have about the same innate equipment for learning as have the white children of America. But in the Indian tribes, which have preserved their traditional cultures to some extent, there is limited motivation of children for a high level performance in schools and colleges.

Thus the culture of the Indian child equips him well or poorly for education in American schools, depending upon how well his culture matches that of the American society which surrounds him."

12. SOCIAL INTEGRATION IS A BASIC NEED FOR THE INDIAN CHILD.

This need is closely allied to security but goes beyond this. It is the identification of oneself with an ever-enlarging society, until ultimately it embraces all humanity. The love of one's neighbor as oneself eventually becomes mankind as a whole.

Social integration begins in a small way. First, a child identifies himself with his Mother, then with the Father and other members of his family. This world then enlarges to include close neighbors and friends. Isolation and lack of transportation facilities on the reservation retard normal process of social integration of the Indian child.

Thinking and acting together is necessary to have a democratically organized home, school, and society. In a democratic classroom, society, or family, there must be two factors -- mutual respect among all and cooperation. This must be built on a recognition of the rights and desirability of differences among people, and through these we make progress.

13. THE GUIDANCE COUNSELOR OF THE INDIAN CHILD SHOULD BE REQUIRED TO MEET STATE CERTIFICATION REQUIREMENTS.

Too many people are acting in this capacity who have very little background for this important phase of the student's life experiences. Colleges and universities should offer more credit courses as a basic part of this special program.

We should urge that specialists with significant training or experience be sought out and encouraged to work in this important field. These special education problems which are rooted in language, culture and experiences are unique.

From time to time these requirements for certification should be reviewed to see that standards and requirements are being met.

Only if this requirement is followed can we expect the guidance program to function properly. In addition, counselors should understand cultural patterns of Indian children and recognize that certain of these patterns are the very avenues through which common understanding and cooperation, which are so necessary for parental support of school programs, can be obtained.

14. WHEN TEACHING OR COUNSELING AN INDIAN CHILD, INCORPORATE A LITTLE OF HIS CULTURE SO THAT HE MIGHT FEEL AT EASE.

We must remember that when an Indian child enters the public school for the first time, it is the beginning of a whole new life for him. If you have ever been in a foreign country, you know what it is like to be the outsider where the customs, language, and even the dress is not what you are accustomed to.

In the classroom, we could begin by discussing some of the Indian child's customs or by developing a unit on some phase of Indian culture. It would also be helpful to learn a few words of his language. If you cannot pronounce them correctly, let him help you. This would be one way to bridge the gap between cultures and create better pupil-teacher and counselor-pupil relationships.

15. HELPING THE INDIAN CHILD SELECT A VOCATION IS PROBABLY THE MOST IMPORTANT JOB OF THE GUIDANCE PERSON.

The most important decisions the Indian child will have to make are whether he will remain on the reservation or leave and what type job he desires. Guidance workers should be prepared to furnish the child with information concerning the type and conditions of jobs available both on and off the reservation.

According to Willard W. Beatty, when we advise a native child to seek advanced education in an Indian Service boarding school or an American college, let us be sure that the experience won't unfit him for return to life among his own people while failing to fit him for making a living anywhere else. The school must then assume the greater task -- to provide the skill and the experience through which self-support may be won.

A counselor should become a member, or at least familiar, with the community in which the Indian child will live and work if at all possible so that he will know what opportunities are available to him and be able to continue helping him through the follow-up service.

16. WHETHER YOU ARE A COUNSELOR OR A TEACHER OF THE INDIAN CHILD, IT IS NECESSARY THAT YOU COMMUNICATE WITH THE PARENT.

The person who has assumed parental authority may not be the child's actual parent; therefore, we must first know who is responsible for the child. Guidance workers should visit the home and convince the person responsible for the child's education, that the more we know about Indian children, and their background, the better we are equipped to understand and be of help in their educational efforts.

17. THE GUIDANCE PERSON SHOULD BE LOOKED UPON AS A MEDIATOR BETWEEN CULTURES.

All students are alike -- but different. The Indian child is even more different because of more handicaps. Guidance persons should take into consideration the range of individual differences and the fact that all students differ.

18. MANY OF THE CULTURAL DIFFERENCES BETWEEN INDIANS AND NON-INDIANS ARE SUBTLE AND EASILY OVERLOOKED, YET ARE CAPABLE OF YIELDING LARGE AND SIGNIFICANT RAMIFICATIONS IN THE ATTITUDES PEOPLES DEVELOP TOWARDS ONE ANOTHER.

Most Americans, if they stand and talk together, refuse to stand face to face unless they are at least an arm's-length from each other.

Latin Americans have a different habit. They are comfortable standing eight to ten inches apart, still face-to-face, as they talk.

The American, after talking to a Latin American, may develop the emotional tendency to react to the Latin American as obnoxious because he stands too close.

There are dozens of other cultural differences which produce an emotional response or a feeling of guilt. Too many times these differences are overlooked because of their seeming insignificance. The Indian counselor must be fully aware of these, for the very existence of his position is primarily due to these differences.

19. THE INDIANS' CONCEPT OF TIME IS A FACTOR THAT MAKES IT DIFFICULT FOR HIM TO ADJUST TO THE DOMINANT CULTURE.

The Indian lives only in the present and is not concerned with the past or future. This concept is consistent throughout his religion, language, and his philosophy of life, thus making it virtually impossible to save or plan for future development, individually or collectively.

Although, in the case of many Indians today, there is realization of the incompatibility of this concept and that of the dominant culture, there still remains the autonomic aspect which is not "second nature", as it is to the non-Indian.

20. IN GUIDING THE INDIAN CHILD, YOU MUST MAKE HIM SEE WHY EDUCATION IS IMPORTANT NOW AS WELL AS IN THE FUTURE.

Indians are not orientated to the future. therefore, motivation can come only with more immediate goals. He must understand how he can help his people, his family, and himself through his education.

Learning cannot take place until a need is felt by the learner. Without this specific type of motivation, Indian students will undoubtedly fail because they are not able, as yet, to conceive goals that are far in the future. It is much better to increase his foresight a little at a time.

21. TESTING PROGRAMS SHOULD INCLUDE SOME METHOD OF DETERMINING INDIVIDUAL DESIRABILITY TO ACHIEVE AND IMPROVE.

If a student does not desire to achieve and improve, his ability is of little consequence. Since the Indian culture does not teach him to be aggressive and competetive (in fact, quite the contrary), he is at a disadvantage at the beginning. Counselling could remedy this situation much more rapidly if tests could accurately determine this in his schooling.

22. INDIVIDUAL LAND-OWNERSHIP IS AN IDEA CONCEIVED BY EUROPEANS, AND IS NOT SHARED, NOR UNDERSTOOD, BY MOST INDIANS.

Land, to the Indian, belongs to anyone who wants to use it. The only one who has no right to a parcel of land is the one who is not using it, or abusing it. No one person can own land anymore than he can receive a deed for a certain portion of air or sunlight. The Indian believes these things are a part of nature and cannot be possessed by any one person.

23. INDIAN CHILDREN ARE NOT LIKELY TO DEVELOP HABITS OF PUNCTUALITY UNLESS PROPERLY TAUGHT.

Punctuality is a habit developed either by motivation or discipline, or possibly a combination of both.

When the person sees some worth and is desirous of the reward or rewards for being punctual, he will be on time. This, then, is dependent on motivation.

Although discipline could surely be classed as a form of motivation, let us use it to emphasize consistency. Punctuality will become a habit only when consistent.

In the dominant culture, punctuality is not just a desirable quality, but a moral standard. This is not true in the Indian culture since they are not orientated to the future. Therefore, this habit must be developed in the Indian just as it must be developed in the non-Indian child in order that they might be successful in the dominant culture.

24. A FORM OF MOTIVATION WHICH IS IMPORTANT IN AMERICAN EDUCATION IS THE INDIVIDUAL'S DESIRE TO COMPETE WITH AND DO BETTER THAN HIS FELLOWMAN. THE INDIAN CHILD IS NON-COMPETITIVE.

This is a notable aspect of the non-Indian culture, especially true of the middle class. Consequently, school children are rewarded by parents and teachers for doing better than other children.

Some Indian tribes are traditionally individualistic and competitive, but most of the Indians of the Southwest have survived because of the cooperative basic attitudes of their tribes. They worked and shared together in large families and in neighborhood groups, and they valued sharing and cooperation more than individual differences and competition. The Indians of the Southwest are notably cooperative. Consequently, if a teacher, who has been accustomed to assume that children are competitive, tries to appeal to this kind of motivation by using spelling contests, or by encouraging children to call attention to the mistakes of other children, the teacher may be perplexed to find that such teaching methods do not work very well. The Indian children may not want to parade their knowledge before others nor try to appear better than their peers.

In marked contrast to the competitive norms of the general American culture, there is a strongly intrenched attitude among some Indians against singling out one individual for special recognition or praise.

A teacher may find it particularly disadvantageous to make comparisons between children, such as pointing out that the work of one child is better than that of another, or is the best.

In a classroom where there are Indian children, the teacher would do well to discover other forms of motivation in education than are accepted in non-Indian culture. These could include the use of group procedures and the provisions of activities which the Indian children enjoy in themselves.

Competition can be directed toward themselves rather than between individuals, thereby motivating each individual to bring out the best in himself.

In conclusion, we as a committee, have listed several characteristics which we feel the guidance counselor should possess. They are as follows:

G - entleness

U - nderstanding

I - nterest

D - epth

A - wareness

N - eatness

C - ompetence

E - mpathy

Administering The Indian Education Program

Section Two: ORIENTATION OF TEACHERS: UNDERSTANDING THE INDIAN STUDENT

1. Indian children are hampered, not only by educational attitudes similar to those of lower social class, but also by factors operating to cause a cultural barrier: a second language, cutlural beliefs which concern religion and mythology which they interpret literally.

> The very first principle in this section is concerned with understanding the problem of the bi-lingual Indian student. The dominating culture, whether it is actually superior, considers itself superior to other cultures which it terms lower or sub-type of culture. The language difference on the part of this minority group will accentuate this difference.

2. Indian children, because of their cultural heritage, have a frame of reference which is different to some extent from that employed by non-Indians in thinking about natural phenomena.

> The Indian's culture is one that is basically one of the soil. His expressions will be formed from his experiences that he has with the soil. The Anglo, because of his industrialization and mobility has, as it were, freed himself from the soil and in doing so has formed a whole new framework of expressions.

3. The Indian student is an exceptional child because in a sense he is a differentiated child.

> The exceptional child is often listed as the one either at the top or - and in the accelerated courses, or he is retarded. There is another class which is based on difference. The exceptional child is given special attention because he is different. In this sense the Indian child is exceptional and requires attention.

4. An anticipated understanding of the Indian language, cultural and ex-experience barriers will aid in reducing educational retardation.

> The more that the teacher knows and understands about the Indian, the easier will it be for him to make progress in teaching the Indian. This information can be had by reading about the Indian. It can be best had by listening to the ways of the Indian, as they are expressed in his manner of speech and in his everyday example.

5. Indian children who function at a low state of English proficiency are not to be thought of as lacking in innate ability and are not to be discriminated against because of this.

> You must understand what it is that another culture possesses. Then you must understand the situation of the person who is in this type of culture. The teacher who fails to see the person for the culture, is the same as the person who cannot see the trees for the forest.

6. Your teaching success of Indian students will be greatly determined by your understanding of the four major difficulties that are present in teaching the bi-lingual: phonological, grammatical, lexical, and cultural.

The teacher must know how to sound the English word correctly and to help the Indian student to sound the word correctly. If the teacher would listen to the Indian students speak the English language, he will understand also something about the Indian language and how it is grammatically formed. The teacher must realize that our words have the flexibility so they can be used to express many meanings which are determined by the context. The Indian word has its change of meaning affected by the way the word is sounded. A recognition of the Indian's culture as different, is the first step in progress.

7. A marked difference between the Indian students and Anglo students is that the Indian has reserved the right to doubt.

The easy way out for the student is to follow the system of 'ipse dixit.' He said this and he said that. The Indian is more reserved in his judgment. He is slow to accept a new idea, at least to let you know that he has accepted it. Whereas, the idea presented to the Anglo student brings forth not only a ready "yes", but gathered energy for immediate action.

8. The Indian student must be given an understanding of the immediate value of education and not be allowed to follow on 'blind faith.'

If the Indian student is to progress, it will be because he wants to. It will be because he can see an almost immediate goal that is to be reached which is to his benefit. When he is not given this understanding, he possesses a shallow and surface understanding and his interest grows colder.

9. Understanding the culture of the Indian student will help you to make the suitable rewards for achievement.

The Indian wants to belong; he wants to participate; he wants recognition; he wants security. This is the key to giving a reward. He does not want to be pointed up as an achiever. He does not want to stand out from the group as an individual. When praise is given, name at least five or six. The Indian wants to rise in his culture, but not alone, only with and in the group. The teacher would never be a good teacher without the students and 'vice versa.' The Indian, as an individual, does not want to rise alone without the group to which he belongs. The group will suffer and so will the Indian student if praise is given him alone.

10. Educational retardation generally exists in schools enrolling children from sub-cultures.

> This type of retardation is not to the discredit of the school, but to its credit, in that it is aiming at overcoming cultural differences. This school might well consider itself as a higher type of school because it is intimately involved in overcoming this situation for the benefit of those who live in both of these cultures.

11. The most effective motivations will be based on the wants and aspirations of the Indian student, much of which is determined by his culture.

> It is the wise teacher who will know what are the motivating forces in the Indian student's culture and use these effectively in the teaching process.

12. Do not work to eradicate the Indian language from the Indian home, but to improve the speaking of English in the home on the part of children and parents.

> Teach the Indian boys and girls to talk English. Allow them to express themselves in Indian. The Indian student often fails to speak English better because he has not taken advantage of the opportunity he had to speak it. He feels sorry for the plight of his parents, so he speaks the Indian language to them. If he had real concern for them, he would speak English to them so that they would know what he was saying in English when he speaks to the English speaking person. Point out how they actually show their parents as inferior by their inability to speak English and their keeping it to themselves.

13. Have a recognition of the existing conflicts in cultural values, the divergent ways in which different people strive for their life goals.

> The professional teacher must be tolerant. In order to know how various cultures can contribute to each other their good points, an understanding must be had of those cultures considered. The Indian culture in some areas differs radically from the American way of life.

14. Advancement of educational progress of an Indian student will be in direct proportion to the teacher's desire to eradicate his language, values and practices.

> Again we must say the teacher must be tolerant of the things that make for conflict between cultures, but need not.

15. The Indian student must be trained to have a better sense of what he wants to be rather than to be more concerned about the rejection of what he sees about himself.

This is the daily training that must take place, on the part of the Indian student. Instead of placing the emphasis always on the fact that he is 'Indian' and the connotations that go with that name, when spoken by the people in the lower area of the dominating culture, emphasis must be given on those things that will lift up the Indian student. The following principle will bear this out.

16. Emphasis of the accomplishments of students in a modern culture will have a greater force of appeal in educating Indian students from their sub-culture.

17. Emphasis of violations of students in a modern culture will make it more difficult for Indian students to rise from their sub-culture past this barrier into the modern culture.

18. Knowledge of America's pluralistic society is vital for the Indian student to see how his culture has and can contribute to society as a whole.

If the Indian student is helped to understand how our American way of life has been built by the contributions of many different cultures, including his own, he will be able to accept and conform to what others have offered him. If the Indian student is of the understanding of how this pluralistic society has risen through the industrialization and mobilization of society, he will know how others who are affected by these things, find they have to and do, make the necessary adjustments. The Indian student must be helped to understand that there are others that have problems, oftentimes far more serious than his own.

19. The Indian people are concerned about the present, who are also non-acquisitive, and who can by this, make a tremendous contribution to our society.

The American way of life is caught up in a process of continual change. Values are transferred from day to day in various areas of activity. Americans are caught up in this merry-go-round of activities. The Indian on the contrary is in no hurry. In observing the nature about him, he finds that when changes come suddenly, they are not necessarily lasting. There is a disruption of the harmony of things. The American hoards money, things, etc. The Indian is more concerned about his daily needs. In many ways, it is good for the Indian to be in the midst of our culture and alongside it to give to it that necessary temper which can make for a great society.

20. Because of his orientation to his culture, it is very difficult for the Indian student to forget and overcome traumatic emotional experiences.

Each emotional experience for an Indian student, when with a group, is amplified in proportion to the Indian's orientation to his culture. This oftentimes can be to his detriment. In this principle, we find the great need for educating our Indian youth to the frustrations and disillusionments that will come in his post-school years.

Section Two: ORIENTATION OF THE TEACHER TO THE CLASSROOM

1. Educational progress is measured not only from an economic point of view, but also, and more important, from a humanitarian and cultural viewpoint

Because of the Indian's culture, his education must be from the cultural and humanitarian viewpoint. The American way of life is to fit the child in a position after schooling. The Indian is concerned about being educated.

2. The intellectual habits of the older Indians are very important, and one should not lose sight of these as something to build on without our Indian students.

From the very start in the classroom, you will realize how important it is to know those characteristics possessed by the older people and their importance in the Indian culture. To mention only a few: his painstaking ability in craftwork, his attention to detail and his definite patience when working with things. He understands how things move slowly. Nature took all day to paint an evening sunset, he can take a long day to make something of beauty.

3. In regards to teaching the Indian student, place great importance on the understanding of racial heritage and culture and respect for its achievements.

The teacher in the classroom must never look down on any of the family customs and try to break the students of these customs. This would be to work definite harm on the Indian child. We only have to look into the recent history and read the repercussions of boys and girls who came from another culture and the growth of lack of respect on their part for the things given to them.

4. The education for the Indian student must be aimed to meet the challenges that will be present to him in his post-school life and in his Indian environment.

The Indian is no exception when it comes to those who desire to remain with their own 'in-group.' The dictum, 'like by like' prevails for him. Since the greater majority will go directly back to their reservation after school life, their education must be geared to help them meet the problems they will face. Others who will enter areas outside of the reservation, will need an education to fill their needs, either in being alone among other groups, or finding himself in his own 'in-group' in these areas.

5. Aim at having an empathy which will help you to feel with the Indian student in his experience.

The American way of life contributes to the 'me first' attitude. When dealing with an ethnic group, it is important to have that empathetic feeling for them in their life experience, as you want them to feel for you as you relate your life experience.

6. Direct the Indian student not to be satisfied with nothing but for him to be the best.

Always appeal to the good in the person, especially where this concerns the Indian. It is important. The Indian first recognizes that he is a person. Acknowledgment of this fact by his teacher is the first step forward. Be selective in those things which will aid him as a person.

7. Present what at first appears as undesirable in the daily schedule as desirable as what the Indian student deems as desirable.

The Indian student is selective. He knows his needs. They are few. The American way of advertising tells the people what they need. The Indian objects to this. Even those things that are presented and are really needs in his life, he will often neglect them because of whom it was that presented them. This is all the more reason why the teacher must aim at continually presenting his information, etc., in such a way that the Indian student deems it desirable and then chooses it.

8. Have respect for the behavioral traits and mores of the Indian student.

There are many peculiarities that Indians have when compared to other cultures. Respect these things you call peculiarities, because to them they are not such. They are his culture. The Indian student notices many peculiarities about our culture. He allows us to have them. He wants this much from us.

9. Indian families have little tradition of saving money for an emergency, little concept of standard measures of liquid or dry ingredients in recipes.

The Indian has only recently come in contact with a money economy. His economy was one of barter. It is rather difficult for him to save money, because he is not immediately concerned about the future. It will take care of itself. The Indian doesn't want an immediate trade based on a set price. He want to bargain. The same holds for cooking. Why throw it away, he asks, because it doesn't taste good.

10. Indian children are drastically limited by the lack of subsidiary home training which would augment their school work.

    Up until about the fourth grade, the Indian children and the Anglos are pretty much on a par. After the fourth grade, the break begins. The farther up the ladder now, the Indian student comes to realize how little he has to offer by way of experience that is in any way like that proffered by the other Anglo students. In practically every area of his school life, it will be difficult for him, because he has never come in contact with what the teacher is talking about or demonstrating.

11. Vicarious experiences are necessary to promote a continual learning process for Indian children who come from a sub-culture.

    In order to make up for what they lack in their culture, these vicarious experiences are good for the Indian student. However, the teacher must remember that these vicarious experiences in themselves, limit in contributing to the learning processes. The school does reflect the dominant society and if the children from middle class parents go first, the teacher will be meeting up with the pressures created by this ethnic group.

12. Vicarious experience is extremely necessary for Indian students where emphasis in school is on scientific interpretation of natural phenomena.

    Science and its findings does not concern itself with the development of the Indian in school. There are many laws that the Indian obeys. Laws are made to the benefit and progress of science. Another conflict is promoted.

13. Related vicarious experiences are meaningful to the Indian only insofar as they can be related to direct experiences in his life.

    Unless the relating of the vicarious experiences can be understood in some way to be relative to the experiences that the Indian student has had, it will be difficult even to interpret them to him, except for the very basic elements.

14. Initiate the Indian child socially in the classroom before confronting him with academic tasks.

Since the Indian considers himself a person, it would be good psychology for him to become acquainted with his new environment before becoming involved in the activities of that new environment. This is a present practice for big business when men of the same culture come to work at the same job. How much more important it is, then, for those who are of a different culture to be acclimated to their foreign environment before being required to inter-act within it.

15. Help the Indian student to keep abreast with cultural, educational, and social economic advancements of the various tribes that are his neighbors.

This again brings home the point that we seek our likes. The Indian is interested in other Indians. When other tribes advance, that means to him, that he is receiving recognition. This can happen even though the Indian has never seen this person or heard of him.

Section Two: <u>ORIENTATION OF TEACHERS TO THE INDIAN CURRICULUM</u>

1. The curriculum should be based not on the mean of the class, but on the individual differences in Indian students.

We must keep in mind that those who are from a different culture, and in a sense, unwilling to take over our culture, will have difficulty with our curriculum. And in the American public school, this difference is allowable. But a recognition of the factual difference is not the same as teaching, as if there were no difference.

2. In developing the curriculum for the needs of the Indian student, test each step so that students are able to get all of the material.

Due to the environmental factor and educational background, the Indian student will be better if he is tested often.

3. The educational program for Indian students should stimulate healthy concerns in students, and develop the resources and abilities which will help them to realize their responsibilities.

4. One aim of Indian education should be to perpetuate a part of the Indian cultural heritage.

As we are ever striving to keep the traditional traits that we have, so the Indian hangs tenaciously to his. The Indian students should be taught to understand and appreciate their own tribal laws, organization, government of their Indian tribe,

economic growth, language, arts and crafts, and music.

5. Education should be bent on reconstruction of the Social structure of society.

   In this particular field, especially American problems for the boys and girls, there is real need for participation. Every phase of the curriculum must be aimed towards this.

6. The school must provide a rich curriculum and a psychological atmosphere that lends itself to cultivating happiness and security.

   The Indian sees happiness present when there is no disruption in the natural harmony of things. There are two cultures involved, sometimes in conflict, but basically both should be involved in such a way so as to make for an enlargement of happiness and security.

7. Development of the curriculum for the Indian children must be based on their needs existing in their environment at present.

   An understanding of the needs in the Indian student's environment is necessary in order to provide him with those essential subjects which he will need to help himself later on.

8. The curriculum for the Indian student must have as its aim to bring about the development of a well-rounded personality.

   It is the person that is always concerned in education, especially in Indian education. The curriculum must be made out with the needs of the Indian student in mind as a person. He will want to know the whys and wherefores.

9. Curriculum, texts, and materials generally, and procedures will best be determined at the local level, and developed there if possible.

   It is almost impossible for the teacher to find a suitable text. The reason being that they are all written in English, by English-speaking people for English speaking students. But with the Indian students needs in mind in developing the curriculum, it will almost automatically bring about the results desired.

Section Two: <u>ORIENTATION OF TEACHERS TO MOTIVATING INDIAN STUDENTS</u>

1. Motivations must be geared to the Indian person so that he will decide in his heart that he is not to be denied.

The motive must be presented in such a way that the Indian student cannot but grasp it, keep it, and put it to work for himself. The challenge to education must be presented in such a way, that though hard it may be, the Indian will take hold of it and see it through. When the motive reaches him as a person, and he sees the need for the thing, either for himself or for another, he will not have himself denied it.

2. Have a keen awareness to recognize emotional and mental blocks in Indian students.

This will be a real aid in knowing how to present a motivating force to the student. It will help to understand the Indian student better.

3. Prejudices and strong attitudes in Indian children are embedded during periods of conflict and tension.

There is bound to be some conflict and tension existing by the very fact that there is a mental discipline and physical discipline involved. Therefore, we should try to moderate these existing tensions and conflicts. A recognition of an existing tension or conflict is a great part in overcoming it. Tensions and conflicts not only form attitudes in a set way, and likewise prejudices, but they hinder progress. Knowledge of their existence and understanding of their implications is to make a step in overcoming them.

Section Two: <u>ORIENTATION OF TEACHERS TO CLASSROOM PROCEDURES</u>:

1. Recognize the handicap of the social and economic status of the Indian family and its direct relationship to academic achievement.

Worries about money and the things that the children clamor for are hard on the law-status Indian family. There are many teaching materials that are not only inexpensive, but free. These can be made available to the Indian student. The teacher can be reminded to use less of these things in class and use his ingenuity to make things out of the materials at hand.

2. Emphasis must be placed on the immediate and intermediate goals when teaching Indian students.

Since the Indian boy does not look far ahead, he is more concerned about the present or the immediate unfolding future. Look into his own life and the plans that he has laid. Look into his life and see if there are things that he held true then and holds true now. Make comparisons between cultures which hold these same truths. Show how the other culture has future goals and its progress and how it will be possible for him to

grasp this idea of future goals.

3. Use concrete objects when introducing new concepts to develop basic understandings.

> Because the Indian culture is close to the soil, he feels free to learn as he will learn through the things that are presented to him. The process that he uses to learn from these things and makes application to his life, is known as the process of sublimation.

4. Use initial testing as a determinating factor to plan work which will then start at the level of understanding.

> This principle is indicative of progress. If we begin without knowing where we are, we never have begun. The teacher who begins where the student is, has begun to teach.

5. The teacher should remember that Indian children are realistic and act in a matter of fact manner.

> Life is a very real experience to the Indian student. Most things he takes seriously, though laughs at the incongruous. As he is being taught, he is searching for application of the teaching. If he does not know what is being taught, how can he know, much less make the application.

6. The teacher should never act like he knows more than the student, as the Indian student will resent him for this. The Indian student knows that he already knows more.

> There is no need to parade your knowledge before the Indian student. The teacher's abilities that are developed through practice, are often mistaken for some other work. The teacher is older than the Indian student. As a consequence, the Indian student has deference toward his teacher.

7. Keep the individual learning environment at ease for progress and in learning.

> It has been said that offices and other buildings have music for their employees benefit....to enable them to work better. It seems to lend to, and make for, a comfortable working environment. The same would hold for a learning environment, where there is a lack of tension present, the student is able to learn faster and better.

8. Be aware of academic improvement of the Indian student and be satisfied that they are trying even a little.

9. Help the student to understand the significance of a class grade in relation to his success in life.

A class-grade is an indication of what kind of work that the Indian student is doing, not necessarily what he is capable of. However, since there are many areas which conflict with learning progress, these must be considered when explaining the true value of a grade.

Section Two: ORIENTATION OF TEACHERS IN SPEAKING WITH INDIANS

1. Indian students should be helped to hear how they do speak differently from the way they should speak.

An easy way would be for the person to 'cup' his ear. To do this, he would place his open palm behind his ear and then bend his ear forward. What he hears the speaker say, should be the same as that which he now hears himself speak.

2. Articulate your subject matter; be sure that the Indian student understands the meaning that you attach to the words that you are using.

3. Any abnormality of speech on the part of the teacher can contribute to the mispronunciation and unintelligibility on the part of the Indian student.

In this principle we see how careful the teacher must be about his speech.

4. Rhythm and intonation are important factors to help the Indian student gain intelligibility.

The principle is important, because in this area, the Indian can contribute a lot. His words change their meaning on the inflection that is given to the word. Ours by their usage.

5. Unintelligibility is to be regarded, not as a result of phonemic substitution, but as a cumulative effect of many little departures from the phonetic norms of the language as now understood by the Indian student.

We are not concerned how English was spoken so long ago, but how it is spoken now. That is what the Indian student is interested in. This he desires to be a manner in his conversation.

6. The bi-lingual Indian child will learn to read two or three times faster if he first learns to speak the new language.

The positive way of learning a new language is to speak it, to hear it, to converse in it.

7. Since the English language is made up of many idiomatic expressions, it is imperative that the Indian student grasps a knowledge of their formation, their meaning, and their use.

   In this and in the meaning of words, we find the greatest trouble-maker for Indians. Every language has its own idiomatic expressions. The Indian language has many of these idioms.

8. The Indian child will need a well-developed and meaningful vocabulary to think precisely and accurately and express himself intelligently.

   The greatest and best thing he can do is practice. Practice will help him to speak well. Have him learn to speak to everyone and anyone.

Section Two: QUALITIES OF TEACHERS WHO ARE TO TEACH INDIAN STUDENTS

1. The teacher should possess the ability to accept the Indian as a person.

2. The teacher should have the ability to express himself to the Indian student in concrete language.

3. The teacher should have an empathy for the Indian student.

4. The teacher should have a calm attitude whereby he never gets upset over a stupid question that an Indian asks, even though the teacher has just finished explaining the material.

   Rather, the teacher should rejoice that the Indian has the courage to ask a question about what was being presented in class.

5. A teacher should have the quality of understanding, so as not to rank an Indian student down unnecessarily, for the rest of the Indian students will resent him for this.

Section three: THE ADMINISTRATOR AND THE COMMUNITY

1. It is of major importance that the parents of Indian students talk with them in order to come in contact with the modern culture.

   This is oftentimes the only way for parents to meet with modern culture. The gap that can arise between parents and students has - as has happened in other areas of the country with other ethnic groups, can be bridged only by the parents through conversation with their children.

2. The culture of the Indian tribe can be preserved, but not in its complete entirety if the Indian expects to live in our modern culture.

   There will be a few things in the Indian culture that will pass by soon. If the tribe continues to retain its holdings, it will need a populace of Indians to work these same holdings. The Indian will have to make the compromise as to what he will leave go and what he will retain to what he will accept and what he will reject.

3. Expected lifetime income for an Indian worker will increase in direct relationship to his ability to use his level of educational attainment.

   Here we have to understand the culture in which these people work now. For successful and continuous employment in the future rests upon the pre-employment training and academical and vocational preparation of the Indian worker.

4. Basic evaluation of the Indian student's grades is necessary for the Indian parent to understand the purpose of educational progress.

   The parent must be involved today in the student's education. The Indian parent will be able to give better direction from the home concerning the things of the home in proportion to his understanding of the educational development needed for his children to meet the needs and responsibilities in their environment.

5. Before allowing an Indian student to drop-out from school, willingly or unwillingly, make sure that his parents or guardians are aware of the situation and have given it consideration.

   It is not necessary for boys and girls to remain in school for a set period. There are times when, due to lack of innate abilities, lack of interest, or other problems that the student should be allowed to discontinue his formal education. The situation must be discussed by the administration and the parents involved.

6. You are able to elicit an interest on the part of the Indian community in school life by involving them in some kind of activity.

There are different programs that the Indian boys and girls are in. There are the special meetings; there are the periodic adult educational sessions that can be held for the community. Here we mean the community at large and not the parents only of those in school. This would contain the whole community, which would absorb these boys and girls in the community, in their post-school years.

7. An education will help the Indian student to be better in what he wants to be.

Small sub-culture groups and those in the lower economic status encourage their students to seek jobs, to make money. It is wrapped up in the words: 'get out and work'. Experience has proven that those who leave school before graduation, find it difficult to advance. They are on the unemployment lists. Whereas, those who do finish and do graduate, advance in employment and do not suffer as much from unemployment.

8. The success that Indian students have in school is greatly dependent upon parental motivation.

Just as those parents in this lower economic group have an impelling force to lead their children from school into the working world, so these same parents, through their sacrifice and labor, are able to encourage their children to remain in school. However, here in this situation, it will be necessary for the parents to strive to learn to speak the English language. It will be their example that will be the motivating force that will determine their children's success in school.

9. Relationship between the school and the community will progress if communication is had between the two groups.

The administrator will find the various means of communication at his disposal. To mention only a few, there are: the radio; the television; the newspaper, magazines, school papers, meetings, bulletins, report cards, etc.

10. It is necessary for the parent to understand how the educational progress of the student is measured by a grade.

The Indian is not used to being graded. He is accepted as he is. When parents are made aware of the meaning of a grade, and also of the capabilities and abilities of their children, they are able to see the relationship between the two. Oftentimes, this will be one of the better motivating forces for the Indian student to study.